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nomy of the Mosaic Law, Rites, Worship and Sacrifices, is  
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and Work of the *Messiah*, is opened: The Nature and de-  
merit of the first Sin is unfolded: The Opinions and Traditi-  
ons of the Ancient and Modern Jews are examined: Their Ob-  
jections against the Lord Christ and the Gospel are answered:  
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*Book,*

13

# Englands Warning,

By Late Frowning

## PROVIDENCES:

ESPECIALLY THE

Immediate Hand of GOD

UPON THE

## STRAITS-FLEET.

Improved in a S E R M O N,

Preacht April 1<sup>st</sup>. 1694.

Wherein is plainly shew'd the Causes and Tokens  
of Gods present Controversie with us, especially  
for our Non-improvement of National Delive-  
rances to an Obliged Reformation.

From EZEKIEL V. viii.

*Therefore thus saith the Lord God, behold, I, even I am a-  
gainst thee, and will execute Judgments in the midst of thee,  
in the sight of the Nations.*

Luke 13. 3. 'Οὐχὲ λέγω ὑμῖν ἀλλ' ἰδὲ καὶ καὶ μετανοήτε πάντες ἵνα οὐ μὴ ἀπολέητε.

Micah 6. 9. The Lords Voice crieth unto the City, and the Man of Wisdom shall  
see thy Name; bear ye the Rod, and who hath appointed it.

Ezekiel 13. 13. Therefore thus saith the Lord God, I will even rent it with a  
stormy Wind in my Fury; and there shall be an overflowing shower in mine an-  
ger, and great hail-stones in my Fury to consume it.

By Jonathan Owen Pastor of a Congregation in Southwark.

London, Printed for the Author, and are to be Sold by John Harris at  
the Harrow in the Poultry, 1694.

# England's Declining

By Isaac Hounslow

## PROVIDENCE

ESPECIALLY

Immediate Hand of GOD  
UPON THE

## STRATAGEM

Imprinted in a S. P. R. M. O. S.

Printed by A. A. 1694

Wherein is plainly shew'd the Causes and Reasons  
of this sudden Consequence and its Effects  
for our Nation's ruin and the  
ruin of our Obedience to the  
From 25. 2. 1694

2973:06

Whether this be the Lord's Will or no  
God knows best and we must submit  
to his Will.

By the Author

London Printed by J. Streater at the Sign of the Gun in St. Dunstons Church-yard 1694

By the Author

By the Author

By the Author



**Capt. Anthony Clifford,**

**At Peckham near London.**

S I R,

**T**He Subject I write upon I must confess looks with a dismal Aspect upon this sinful Nation; and were not I well assured of your full Satisfaction in, and your Zealous Affection to the present mercifully Establish'd Government, (even to the hazard-ing of your Person as formerly, if not super-annuated) I should not venture to shelter this poor Essay for the Publick Welfare under the Patronage of your Noble Name. Nor do I doubt but you lodge the like Charitable Thoughts in your Breast concerning your unworthy Relate, who in Compliance with the Auditors of this plain Sermon, is at last pre-vailed with to expose this his mean Endeavour to Publick View and Censure, as being constrained thereunto by them that judge bet-

## The Epistle Dedicatory.

ter of it than my self; and to whom as I now stand related I can deny no reasonable Request for the Publick's and their good : Therefore I hope, Sir, you will put an amicable construction upon the whole, and condescend to admit this Attempt into your favourable acceptance, and also follow it with your fervent Prayers, that the End proposed, viz. The Convincing and Awakening this sinful secure Nation, that because the Sins specified therein abound in the midst of us, and our late National Deliverances have not been improved to a general Reformation, therefore God by his Judgments, especially his immediate Hand upon the Straits-Beer, doth evidently declare he hath a Commoverse with us. That this Necessary End might through influencing Grace be obtain'd, is and shall be in conjunction with yours, the hearty Prayers of

Your Affectionate Nephew

Jonathan Owen

any other way of expressing his love to his country  
 and his people; but in a more direct manner, by  
 the use of his pen, and by the publication of his  
 works, which he has done with great success, and  
 to the great satisfaction of his countrymen, and  
 to the glory of his country.

# TO THE READER.

Candid Reader,

**T**hou hast now in thy Hands a plain Dis-  
 course, not Polished with that Art and Elo-  
 quence which many are studious of, but with an ear-  
 nest desire to promote the Happiness of this sinful  
 threatened Nation, which the immediate Hand of  
 God upon the Straits-Fleet gave birth unto. I did  
 once little think and in part determine, with my  
 self, never to expose my weak Endeavours to Pub-  
 lick View and Censure; but since by a more than  
 ordinary Hand of Divine Providence, attended with  
 common difficulties from the unstable, I am (with  
 the Favour of the present Government) fixed in a  
 Pastoral Relation, over a Church of Christ, whose  
 Souls to my utmost I would gladly serve, and for  
 Christ and their sakes, spend and be spent, and in the  
 prosecution of this high and noble End; I would  
 prudently

## To the Reader.

prudently take hold of every opportunity, whether smiling or frowning, which presents it self; and because some that sat under my Ministry are engaged in this unhappy Fleet, both in a Military and Civil respect, and amongst the great number of precious Souls, that with the greatest horror, and most amazing out-cry shot the Gulf of Eternity, there is but one as we yet hear lost and that not confirm'd the General concern of the Nation, with this small Mercy, made such an impression upon me, as to put by my intended Subject, and determin'd me upon this awful one, Ezek. 5. 8. as that which I judg'd to be the loud Voice of Providence to us; concluding from hence that doubtless, God hath a controversy with us; but not because of the Happy Revolution of Publick Affairs, as unthinking Dreamers do falsely imagine, but because our unspeakable Mercy, in our late Deliverance, is not improved to an obliged Reformation; for it may too truly be said of us, as Psal. 106. 7. We remembred not the Multitude of his Mercies, but provoked him at the Sea, even at the Red Sea; as for those (to speak mildly) if not Sons of Belial without roak, yet Persons of low designs, if any, for Gods Glory, and the Publick Interest, that are longing to go back into Egypt, that evidently make their own Interest not the Publicks, the Idol of their Care and Endeavours; as for these I hope every Prudent Man will take heed and beware of them,

## To the Reader.

them, (as *Vipers in their Native Land*) and in Praying for them, leave them to the Justice of the Nation; in the mean time let us improve our present Mercies, and bless God for what we enjoy of Peace and Liberty at home; and chearfully contribute to this necessary defensive War abroad, since our Deliverer himself is exposed to the greatest Dangers, (whom God Preserve and Prosper.) Reader, if with the present Hand of God stretcht out against us, this Sermon might obtain its designed and desired end, then may we be a happy People, and I shall greatly rejoyce, who in compliance with some of them that affectionately heard it, for Substance as Memory serves, have thrown in my small Mite, for the general good of my Native Countrey, and shall follow it with my Prayers, who am thine in the bonds of the Gospel,

Jonathan Owen.

Ezek.





## EZEKIEL V. viii.

Therefore thus saith the Lord God, Behold, I, even I am against thee, and will execute Judgments in the midst of thee, in the sight of the Nations.

**T**HE Spirit of God sets forth the Duty of Gospel Ministers, by the Name of Watchmen, Ezek. 3. 17. Son of Man, I have made thee a Watchman unto the House of Israel; therefore hear the Word at my Mouth, and give them warning from me: Who in faithfulness to whom they relate, must give seasonable warning of all approaching Calamities and Dangers, that so there may be either a happy Prevention, or a becoming Submission to what is otherwise inevitably befalling them. Now that I might approve my self to Christ, my Country, and those I Watch over in the Lord, I shall endeavour to assist you in making a right Improvement of the late awakening Dispensations of God to us in these Kingdoms; especially the immediate Hand of God upon the Straits-Fleet: In Order to do this, I have exercis'd my Thoughts upon this awful Subject: Thus saith the Lord God, I even I am against thee, and will execute Judgments in the midst of thee, in the sight of the Nations.

In this and the foregoing Verse, the Prophet doth discharge the Duty of a faithful Watchman; and not fearing to give them Disturbance in their sleepy secure State, he lets them understand what eminent Dangers their great Abominations had brought them into, for as much as now God did manifestly declare himself to be against them. In the preceding Verse, I find the Prophet in the Name of God, charges them with their Wickedness thus, because ye multiplied more than the Nations that are round about you; some by this understand the

manifold Blessings and signal Favours which God gave them, and should have been improved to thankfulness and Obedience to God; but were not: but I humbly conceive it rather relates to their Sins; *because ye multiplied more than the Nations that are round about you in Sin*; thy Transgressions have been more and of a deeper Dye than theirs, thou hast more grievously offended than the very Heathens that know not God; and the following Words explain it: *And have not walked in my Statutes, neither have kept my Judgments, neither have done according to the Judgments of the Nations that are round about you*: i. e. The Heathens have been more faithful to their false Gods, than you have been to Me the only True God; they have by the Light of Nature been more steadfast to their cruel Injunctions, than you have been to my Holy and Divine Institutions; they have been steadfast to their Gods; but you have been given to change; and not only to comply with them, but you have exceeded them in Sin and Guilt: *Therefore thus saith the Lord God, I, even I, &c.*

In the Words you have these things considerable:

1. An Argumentative, awful Preface, *Therefore thus saith the Lord God*; Wherefore? *Because ye multipli'd more than the Nations that are round about you*: You excell'd them in Sin and Wickedness.
2. You have a necessary Duty call'd for and required from them; *Behold*, the Word imports the Clearness, Certainty and Awfulness of the things he is about to Denounce and Declare, as being somewhat extraordinary, which duly weighed by them, might make their Ears Tingle to hear it, and cause their Hearts to tremble to Meditate upon it; for it's the worst and severest of Judgements, *Thus saith the Lord God, I, even I, am against thee, &c.*
3. You have the Subject matter it self, which I can scarce without Horror and Tremulation mention: *I, even, I am against thee*; mark the Congemination, *I, even I, not once I, but twice I; even I*, that it might make the greater Impression upon them: *I* that formerly set my Heart upon you, am now wean'd from you; *I* that chose you before other Nations, not because you were more than others, but only because *I* had a Favour for you: *I even I*, that took you into special Covenant with my self, do now declare against you; *I* that have Graciously superintended you, do now take my Heart off from you; *I* that have wrought wonders for you in the sight of the Nations, *I* that have preserved

preserved you alive in Famine, *I* that deliver'd you out of the Hands of the Cruel Tyrant *Pharaoh*, *I* that divided the *Red-Sea*, that fed you in the Wilderness, *I* that have carried you as upon Eagles Wings all your days, *I* that have been a Father and a Friend to you, *I*, even *I* am against you, my Heart can't be toward you, nor can I bear with you any longer.

4. You have the plain Evidence and full Confirmation of this his being turn'd to be their Enemy, *And will execute Judgments in the midst of thee*: I will not only shake the Rod over you, but I will lay it heavy upon you; and you shall smart and groan under it sensibly. What I will do in my fury, shall not be done in a Corner, or upon a part of you, but *in the midst of you*: I will strike at the very Heart, you shall feel it; for I will execute Judgments one upon another in the midst of you; you shall be sick of my Smiting, and groan under my heavy Judgments in the midst of you; my Heart shall not Pity, my Hand shall not help you; but I will with my immediate Hand afflict you with Judgments one on the Neck of another in the midst of you.

5. You have the sore Aggravation of it, and that *in the sight of the Nations round about*; as your Sins have been, so shall your Sufferings be; you dishonour'd me with your Abominations before the Heathens, and I will execute my Judgments before the Nations: You have not ceas'd to prophane my Name before them, and in their sight will I vindicate my great Name; and shew that I am of *Purer Eyes than to behold Iniquity*; they that beheld your Sins, shall be Spectators of my Judgments in the midst of you; *Therefore thus, &c.*

From the Words, I shall Collect and Depose several Doctrines, but shall speak more fully to the last of them.

Doct. 1. *That Ministers of the Gospel, like faithful Watchmen, must give their People warning of apprehended, present and approaching Judgments*: So did the Prophet, and so must all others, if they will be faithful to Christ, and the precious Souls they are to watch over: We must declare, *what of the Night*, and like *Paul*, *keep back nothing*, that we might have their Record, that we are clear from the Blood of all men, *Acts 20. 27. Isa. 58. 1.* There faith God to the Prophet, *Cry aloud, spare not, lift up thy voice*

like a Trumpet, and shew my People their Transgressions, and the House of Jacob their Sins.

Doct. 2. That whatsoever Personal, Family or National Judgments befall a People, it is certain that Sin is the meritorious procuring cause of them: It's Sin that is the Teeming Mother of all Mischiefs, the procuring cause of all Calamities whatsoever: Its that which lets in all Misery, and causeth Destruction to come in upon a People like an armed Man, or an overflowing Flood; Therefore thus saith the Lord God, &c. because ye multiplid more than, &c. It was Jerusalems Abominations, which inevitably brought their Desolations; and it's Englands Sins that cause God to execute Judgments in the midst of us at this day: If Sin abounds without controul, Judgments will follow, Ezek. 14. 23. for he doth nothing without a cause; and it's not difficult to relate what is the Cause of great Anger being gone out from the Lord against this Land; nor the late Deliverance which God graciously wrought for us, as some little better than Papists dream, but our not improving so unspeakable a Mercy to an obliged Reformation.

Doct. 3. In all the Judgments, which are executed upon a People, God himself hath a Hand in it; and sometimes more visibly than at other times, Amos 3. 6. Isai. 42. 24, 25. Who gave Jacob for a spoil, and Israel to the Robbers; did not the Lord, he against whom we have sinned? For they would not walk in his ways, neither were they obedient unto his Law. Therefore he hath poured upon him the Fury of his Anger, and the strength of Bartel, and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to Heart. No Afflictions or Judgments arise out of the Dust; it's an Expression more fit for an Atheist than Christians, to attribute Afflictions and Judgments to Chance and Fortune: I will execute Judgment in the midst of thee, in the sight of the Nations.

Doct. 4. When God for the Sins of a Nation doth execute Judgments, as he reasonably expects, so they seriously should take due notice of it: Therefore thus saith the Lord, behold, &c. it's no small Aggravation of our Guilt and Misery, for Persons lightly to pass over the evident tokens of Gods displeasure: This is but  
to

to intangle our selves so much the more, and to make our bands of Sorrow with the Judgments of God so much the stronger and heavier, *Isai. 26. 11. When thy Hand is lifted up, they will not see, but they shall see and be ashamed at it.*

Doct. 5. *Of all Judgments, for the great God to manifest or declare himself to be against a People or a Nation, is the worst and sorest. As David said of Goliath's Sword, 1 Sam. 21. 9. There is none like that; so of all that can befall a People, there is none like this Judgment, for God to be against them, that have set themselves against him: I, even I, am against thee, and will execute Judgments in the midst of thee, in the sight of the Nations.*

In the Prosecution of this Doctrine, I shall endeavour to keep to this Method.

I. I shall lay down some Propositions to explicate this Doctrine, and to preserve good thoughts of God, tho' in a way of Judgment with a sinful People and Nation.

II. I shall make some inquiry, What are those Sins that have, and it is to be fear'd now do, provoke God to proceed in a way of Judgment against a People or a Nation.

III. I shall demonstrate, what are the dismal Signs and sad Tokens of Gods being against a People or a Nation.

IV. I shall evince, that of all Judgments which may befall a People or a Nation, there is none comparable to, or greater than Gods manifest declaring himself to be against a People or Nation.

V. I shall Improve the whole with some Practical Applications.

(1.) The Propositions needful to explicate the Doctrine, they are these following.

1. Prop. The Great, Sovereign and Alwise God, doth not absolutely delight in setting himself against a People, or in manifesting himself to be against a Nation in a way of Judgment: God  
for.



forbid that any should have such hard thoughts of a good and a gracious God, as to imagine that he takes delight in wasting and destroying his Creatures: he hath fully declar'd himself to the contrary in his Word, which we have the highest Reason to believe: For he is Truth, and can't deny himself: Therefore the Church kept up believing good thoughts of God under the hottest Furnace of Affliction: *Lam. 3. 32, 33. Thou be cause grief, yet will he have Compassion, according to the Multitude of his Mercies; for he doth not afflict willingly, nor grieve the Children of Men: i. e. He doth not afflict from his Heart,* but like a tender Loving Father, who will not spare to correct his Child as the Fault requires, but yet not without natural Reluctancy and Bowels: Thence it is, that Judgment, tho' it be his Work, yet it is call'd his *strange Act*, *Isa. 28. 21. Isa. 27. 4. Fury is not in me, i. e. against my People.* Well, let it be remembered, that God doth not absolutely delight to be executing his Judgments in the midst of a People, or a Nation.

2. *Prop.* As God doth not delight to execute his Judgments in the midst of a People, so upon honourable Terms to him, and easie and profitable to us, he is willing to let fall his quarrel, and with-hold his Judgments from us: See those Places, and consider them, *Jerem. 3. 12, 13. Go and proclaim these Words toward the North, and say, Return thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you: For I am Merciful saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green Tree, and ye have not obeyed my Voice, saith the Lord. And Joel 2. 13. Micah 7. 18, 19. Beloved, it's from hence abundantly manifest, that God is willing to be pacified when his Wrath is stirr'd up against a People or a Nation, if we repent and reform.*

3. *Prop.* When God manifests himself against a People or a Nation, if even Judgments felt be removed, and feared be prevented, he must be complied with in his just demands from us: If the Fire of Gods Wrath be extinguished against a Nation, the fewel that feeds it must be pull'd away: and so long as the distemper Reigns, proper Physick must be apply'd, *2 Chron. 33. 11, 12, 13. when Manasse humbled himself after he was taken,*  
the



the Lord by intreaty was found of him, to deliver him; and when *Nineveh* fasted and humbled themselves, the Lord repented him of his anger, and brought not the Destruction threatened upon them; so if ever the Lord be intreated for *England*, we must be a Reformed People, and turn to the Lord, from whom we have wofully revolted: if ever God hear Prayer, Pardon our National Sins, and heal our wounded and bleeding Kingdom, we must sincerely humble our selves, earnestly pray and unfeignedly turn from the evil of our ways: 2 *Chorn.* 7. 14, 15. As all sorts of Persons have a Hand in *Englands* threatened Danger, so all should endeavour to prevent it by personal, speedy Repentance, and thorough Reformation; for is it not the loud Voice of Providence at this day, *Luk.* 13. 3. *Except ye repent ye shall all likewise perish?* So much for the Propositions.

(2.) General, is to enquire, what are those Abominations which have, and now do provoke the Lord, by his late Dispensations, to declare, as in the Text, *I, even I, am against thee, and will execute Judgments in the midst of thee?* I might answer, As all Sin whatsoever is an offence to the Divine Majesty, so like Fuel it adds to the Fire, and helps forwards our now threatened Misery; but more particularly, these following, wherever they are found, pull down Wrath and Judgments upon a People or a Nation.

1. It is corrupting the true Worship of God, and defiling the pure Institutions of Christ with the *Inventions of Men*; when those things are made necessary, which never came into the Heart of God to ordain, and those things he hath by his Word enjoined, are slighted and disregarded: The Disorder among the *Corinthians* provoked God to visit them with sore Trials, Afflictions and Judgments; and the neglect of Gods Order works all things out of order, where it is practised and allowed: If *Nadab* and *Abihu* will offer strange Fire, God will declare their Sin, and set up a Monument of his Wrath by the Judgment of *strange Fire* from Heaven to destroy them. *Lev.* 10. 1, 2. Did not *Uzzab* dig his own Grave by going contrary to the command, tho' out of a good Intention, when he put forth his Hand to support the trembling Ark? 1 *Chron.* 13. 10. Beloved, wherefore did God so much set himself against *Israel*, was it not for their spiritual Whoredoms and Idolatry?

See

See *Deut.* 6. 14, 15. *Jer.* 1. 16. *I will utter my Judgment against them, touching all their Wickedness, who have forsaken me, and have burnt incense unto other gods, and worshipped the Works of their own Hands: This way of affronting Gods Authority, always meets with some evident remarks of Gods displeasure: His Heart could not be towards Israel for it, and had not Moses his chosen stood in the gap, he had cut them off in his Wrath. And beloved, if this Sin be found with us, you may know whence Destruction comes; nor can we expect it will fare otherwise, so long as Persons stand more upon Bowing the Head, and bending the Knee at the Name of *Jesus*, and at the same time have no regard to be Subject to him in their Hearts and Lives: Corrupting Gods true worship provokes Him to declare by his Judgments, *I, even I am against you, and will execute Judgment in the midst of you in the sight of the Nations.**

2. It's Apostacy, backsliding and departing from God, this also, sets God against a People or a Nation: When the Inhabitants of a Nation, ( as the Psalmist speaks of the proudly wicked, *Psal.* 36. 3, 4. ) *He hath left off to be wise, and do good, and he setteth himself in a way that is not good:* When Persons by fearful backsliding from God and his ways, which they formerly made Profession of; when the Power of unbelief Reigns to such a Degree, that Persons generally depart from God, and the true Doctrine of the Gospel. And Beloved is not this *Achan* in our Camp? and this *Jonah* in our Ship? yea sure. Ah! how many are there in *England*, that have forsaken God in their Judgments, by their imbibing Errors for Truth; in their Affections, by losing their first Love; and in their Conversation, by neglecting practical Godliness in their Families and Civil Employments? Ah, alas! how many are there that were taller, like *Saul*, by the Head and Shoulders in the House of God, now have bid adieu, and never come there? how many that were zealous for Gods Worship, Publick and Private, now have left off to Hear, to Pray, and instruct their Families, Children and Servants? for this wrath is gone out from the Lord; and by his Judgments he seems to declare, *I, even I, am against thee*, &c. O that these Scriptures may be consider'd by those whose Consciences tell them, as *Nathan* did *David*, *Thou art the Man*, *IIa.* 1. 28; 31. *They that forsake the Lord shall be confounded.* 31. *And the strong shall be as Tow, and the maker of it as a spark; and they*

*they shall both burn together, and none shall quench them. Ezra 8. 22. The hand of the Lord is for good upon all those that fear him, but his Power and his Wrath is against all those that forsake him. Well, you see that it is our departing from God, that makes him depart from us; 2 Chron. 15. 2. The Lord is with you while ye be with him, and if ye seek him he will be found of you; but if ye forsake him, he will forsake you. O England! hast not thou forsaken thy God? Therefore by his Judgments he now saith, I, even I, am against thee, &c.*

3. Another Sin which provokes God by his Judgments to declare himself against a People or a Nation, is Pride; pride, as some think, was the Sin that turned the Apostate Angels out of Heaven, and hath shut them up in Hells Misery; and it's this Diabolical reigning common Sin of Pride, that hath justly incensed the anger of the Lord against this Nation. I grant, that the root of Pride is in the Heart, but the Index of it is in the Carriage and Habit of Persons: And ah, alas! did this Heavendaring and Nation-destroying Sin ever more abound in England than now, among all Ranks and Degrees of Persons? Is it not become a common thing, for Persons, yea Professors, in effect to quarrel with Gods handy-work, and by their Patching and Painting declare their dislike of themselves, because God hath not made them in the Fashion, tho' such Attires are more to be lamented in *Bedlam*, than permitted in Christian Assemblies: Beloved, the high God and proud Persons, bid defiance one to another. And so long as Pride reigns in the Heart, there can be no Peace from God to such a Soul. I grant, Persons might be distinguished one from another by their Habits; but its unmeet that any, especially Professours, should exceed the approved bounds of Modesty; much more that indecent Practice, when the Maid with her Broom is hardly by Habit distinguishable from Persons of Honour and Quality; this ought not to be so; and because of this Iniquity, abounding Pride, the Land mourns, and God hath a controversie with us, as is manifest by his executing Judgments in the midst of us. See these Scriptures, *Psal. 138. 6. Prov. 16. 5. Jer. 50. 31, 32. Behold, I am against thee, O thou most proud, saith the Lord God of Hosts: For the day is come, and the time that I will visit thee. And the most proud shall stumble and fall, and none shall raise him up: and I will*

*kindle a Fire in his Cities, and it shall devour all round about him.*

4. The shameful Profanation of Gods Holy Sabbath, is another Sin, which provokes God by his Judgments to declare himself against a People or Nation. Beloved, the great God hath consulted his own Honour, and our good and advantage, and therefore when he might justly have requir'd six days out of seven to himself, he hath allowed us six for our common Callings, and taken to himself but one to be wholly spent (excepting Works of Mercy and Necessity) in his Publick and Private Worship: But ah! how many now plead for a sinful licentiousness in this day! and make it a light matter to Rob God of his Honour, by spending this Holy Day in the service of the Devil, and their own Hearts Lusts: Ah Sirs! is not the Lords day converted into the Devils Drudgery? and do not many amongst us Trade more for Hell than Heaven in it? if we consider how much of this precious Time is spent in Ale-houses and Taverns, in idle Walks, sinful Chats, and unnecessary Visits; we must conclude for this also the Land Mourns, and Judgments are executed in the midst of us, in the sight of the Nations. See *Neh. 13. 15, 18.* O that such a Spirit from the Lord might excite our present Magistrates; for verily God is contending for our breach of Sabbaths; and by his late Dispensations loudly cries in our Ears, as in *Jer. 17. 27.* *If you will not hearken unto me, to hallow the Sabbath-day, and not to bear a burthen, even entering in at the Gates of Jerusalem on the Sabbath-day: Then will I kindle a Fire in the Gates thereof, and it shall devour the Palaces of Jerusalem; and it shall not be quenched. Hear O England! if you will not hallow my Sabbaths, saith the Lord, then I, even I, am against thee, and will execute Judgments in the midst of thee; as I have done upon my own Day, by Fire and Water, to shew my Controverſie with you: it is very great, and I am against you.*

5. Another Sin, which sets God against a People or a Nation, is Stupidity and incorrigibleness, under present Mercies and Judgments: Beloved, what Nation under the Copes of Heaven, have enjoyed greater Mercies than we have formerly and of late, by a merciful Deliverance from Tyranny and Popery? it was but the other day, when we were laying our Hands upon  
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our Loins, and our Faces gather'd paleness, and we perceiv'd all that is valueable to us upon the Block, and the hands lifted up to give the fatal blow to all, and yet then did their bloody Inventions meet with a happy Prevention, through Gods raising up for us a Deliverer; but ah! how have we forget our Vows, and the generality live as tho' they were deliver'd to commit greater Abominations than before: And because Mercies have not melted us to Repentance; therefore Judgments follow one upon the Neck of another, and Gods immediate hand is obviously stretched out against us. Consider what God said of old to Israel, and is it not his Voice to us now? *Ezekiel 20. 7, 8. Then said I unto them, Cast ye away every man the Abominations of his Eyes, and defile not your selves with the Idols of Egypt: I am the Lord your God. But they rebelled against me, and would not hearken unto me: they did not every Man cast away the Abominations of their Eyes, neither did they forsake the Idols of Egypt: when I said, I will pour out my fury upon them, to accomplish mine anger against them in the midst of the Land of Egypt. I think that's applicable to us also, Jer. 2. 30. In vain have I smitten your Children, they will receive no Correction.*

6. The manifest grieving of Gods Holy Spirit, is another great Abomination which provokes God to declare, *I, even I, am against thee.* The Holy Spirit of God is griev'd many ways; when the loud Voice of Providences are not regarded, when Ministers that speak to you with Bowels, in his Name, are slighted, and their Message not received; when the Spirit comes with Light, and you shut your Eyes and will not see; when he comes with powerful Convictions; and you stifle them; when you are call'd to believe and repent without delay, you will rather hearken to the Devils Verb *mate, delay*, than Gods Adverb *mane*, early, or comply with speed; when Gods Comminations on the one hand, and his woes on the other, as by the Prophet, have not their due effect upon us, *Jer. 13. last, Was unto thee, O Jerusalem, wilt thou not be made clean? when shall it once be? (or after, when yet)* as tho' God had said, I have staid long, and sent time after time, waiting and wooing, I am now as it were tired out, if you will comply, well, if not, I must, tho' with reluctance, fall on; but O when once shall it be! But as it was with them, so is it not with us now,



*Isa. 63. 9, 10. In all their Affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them: Beloved, if we in this Nation go on thus to rebel against Gods Holy Spirit; if we fight against him, and he against us; it's no hard matter to tell who will have the worst; for if he fights, we must needs fall; Who hath harden'd himself against him and prosper'd? Job 9. 4. Thus Beloved, I have shewn what are some of those crying Sins that provoke God against a People or a Nation. I might add many more, as Lying, Swearing, Drunkenness, Oppression, Violence, Ingratitude for National Mercies, non-improvement of signal Deliverances from Tyranny and Popery to a thorough Reformation, which God expected, as we in Adversity promis'd the Lord; these and the like Abominations have stirr'd up his Wrath against us, who saith, as in *Hosea 5. 15. I will go, and return to my place, till they acknowledge their offence, and seek my Face: in their Affliction they will seek me early. But I shall not enlarge.**

(3.) General, What are the black Tokens, and evident Signs of Gods being against a People or a Nation? *I, even I, am against thee, and will execute Judgments in the midst of thee, in the sight of the Nations.*

(1.) When Men of Piety, Prudence, and Conduct, are dispersed in the midst of us, and have not that regular zeal for God, Godliness, and the Publick Interest, as formerly: it was a sad Omen to the Egyptians, of what God was about to do with them, when he took off their Chariot-Wheels, that they drove them heavily, *Exod. 14. 24, 25.* Men of Piety, Prudence, and Conduct, are as the Chariot-Wheels of the Nation; and if these abate their Spirit and Zeal for Godliness and the Publick good, our Wheels are off, and we are like to be over-slowed with destructive Judgments. I remember what God complains of *Ephraim, Hosea 7. 11. That he was as a silly Dove without a Heart*; and is it not applicable to us? What is become of our late Zeal for Godliness, amongst Men of Piety, Prudence, and Conduct, when Popery was coming in by Policy, and Power?

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Some had a Heart to venture for the publick good in the Face of threatening Dangers; but now when God threatens for want of Reformation, we are sitting still, and grudge at the necessary Charges of defensive War, and are ready to impute our present Milery to our invaluable Mercy, and suffer our cruel Vipers unnaturally to eat out our own Bowels before our Faces: well, its an Argument of Gods being against a People, when such Men have lost their Heart, Spirit and Zeal for Religion, the Publick Good and Safety: This speaks to us, *I, even I, am against you,* &c.

(2.) Another Sign of Gods being against a People or a Nation, is his permitting Men to be exalted to places of Dignity and Trust, who are not rightly principld for Gods Glory, and the publick's Interest: Beloved, I bless God day and night heartily, for the signal favour shew'd to these Kingdoms, in the happy Accession of the present King and Queen to the Throne; (what! two Protestants at once!) such a Mercy as hath not been granted to England for many Years past; and not only so, but I bless God Publickly and Privately, that by their Royal Proclamations, they have signified their Pleasure to have Prophaneness and Debauchery discouraged and trampled under foot; but yet, where the governing Wheels move regularly, if others subordinate be defective, the desirable end will not be obtain'd; if some call for and endeavour after a Reformation with hopeful Success, yet if others will affront Heaven, and despise Government, by not executing wholsom Laws; what will become of that People where it is so? its no less than Irrational to conclude, where the Leaders of the People be Examples of Prophaneness and Debauchery, that there can be any hopeful Reformation. It was a doleful time, *Isa. 9. 13. When the People turned not to him that smiteth them, neither do they seek the Lord of Hosts. But the Leaders of the People caused them to err, and they that are layd of them are destroyed.* When the Case of a Land is thus, it might be rightly infer'd, as the Lord God saith by the Prophet, *I, even I, am against thee,* &c.

(3.) Another Symptom of Gods being against a People or a Nation, is, when neither Mercies nor Judgments are rightly improved.

proved; Beloved, it's the hearty desire and endeavour of all, whose Hearts are right with God, to have all things sanctified to them, and improved by them to Gods Glory and their good; they full well know, that Mercies not sanctified are real judgments, and judgments sanctified to a right improvement are eventually Mercies; but when neither have their proper end upon a People, it plainly indicates Gods displeasure, and loudly speaks that He, even He is against them; And now let me tell you, Beloved, we in *England* have had as signal Mercies as any Nation under the Heavens; Liberty, Peace, Plenty, and what appertains to this Life and Godliness; with a wonderful and never to be forgotten Deliverance from apparent eminent dangers; but ah! how evilly have we requited the Lord, and by our obstinacy and continuance in impenitency and disobedience, we have caused him to turn his Hand against us: it was but the other day, and God by his own out-stretched Arm wrought Salvation for us, when we were expecting the black Cloud of Tyranny and Popery to empty it self in showers of Protestant Blood, then did the Lord send us a Saviour, and we are escaped out of the hands of them whose avowed Principle it is to murder whom they can't prevail upon to imbibe their dampable Doctrines. And yet so amazingly raging is the Frensie of some amongst us, that we are longing for the Onions and Garlick of *Egypt*, and in a mad fit coveting our former Bondage and Slavery: but we hope, as the Blind lead the Blind, so both shall fall into the Ditch ere it be long: but as we have had signal Mercies, so we have no less remarkable Indications of Gods fore Displeasure; have not Gods four fore judgments been amongst us, (*Ezek. 14. 21.*) and do not many now unreasonably complain of a long and chargeable, tho' just, necessary and defensive War? doth not God himself by his immediate Hand upon the Fleet fight against us, for Non-Reformation and Ingratitude? yet who considers this, or lays it to Heart, or takes right measures to have these awful Indications of Gods displeasure sanctified to us, or be improved by us? there's little hope of the Patients health, when no Physick hath it's proper end; or kindly operates; so it's a sad Symptom, that the great God is against a People, when neither Mercies draw, nor Judgments drive to Repentance and Reformation; when it may be truly said of them, as in *Jer. 2. 30.* *In vain have I smitten your*

*Children, they receive no Correction; or as the Prophet complains, Isa. 26. 11. Lord, when thy hand is lifted up, they will not see: but they shall see, and be ashamed. What can we expect, but that he should still punish us seven times more, until we do see and reform whatsoever is amiss, under such publick Mercies and National Judgments?*

(4.) Another black Token of Gods being against a People or a Nation, is Discord, and Variance, concerning those things that make for the common good and publick Interest: Beloved, Unity and Concord are, under God, the Walls of our Defence; Discord and Variance makes us weak, and like a great breach in a close besieged Castle, lays us open to the Rage and Fury of the Enemy: and how sad is it with that People, where proper Medicines to heal the bleeding wounds of a languishing Kingdom, are not apply'd? and how much more sad, when experienced ones are not made use of, where Religion, nor Interest, would oblige to the greatest Peril? and how lamentable is it also, when the Godly, who are the Props and Pillars of the Kingdom, are divided amongst themselves; and some stand upon Tithing Mint, Annis and Cummin, and neglect the weightier matters of the Law? It was an old stratagem of some, and proves often true, (First divide, and then Tyrannize, and do your Pleasure:). I pray God we in *England* may take heed, this seems to be the design at this day; and nothing doth more effectually serve the *Papists* Interest, and disserve ours, than this: Divisions like the *Trojan Horse*, will let in Ruin insensibly upon us: When God would destroy *Jerusalem*, they made way for it by their intestine Quarrels; and of old, *For the Divisions of Reuben, there were great Thoughts of Heart, Judg. 5. 15.* so I wish that now for ours also, there were great searching of Hearts, and prudent endeavours to heal and compose them made use of: for Dogs to rear and devour one another, is natural, but for Sheep to do so is strange and unusual. I remember a Story in *Esope* to this purpose: an aged Father upon a Sick bed, call'd his Sons together, and commanded them to bring him a bundle of Twigs, he enjoins them to endeavour by pulling to break them, but they could not; then to try again one by one, and they did break them: if we unite, we are like to stand; but if we divide, we make ourselves a prey. O how Happy yet might these Kingdoms.

doms be, if that once were fulfill'd upon us, *Isa. 11. 13. Ephraim shall not envy Judah, and Judah shall not wax Ephraim.* I wish heartily, that all who profess themselves to be Christs sincere followers, would Regard and Practise his dying, and New command, to *Love one another, John 13. 34.* So call'd, that it might be always minded, and neer forgot to be obey'd by us; but if after all that God hath wrought for us, we will obstinately persist in so great Folly, what can we expect but Ruin? as the Apostle hints, *Gal. 5. 15. For if ye bite and devour one another, take heed ye be not consumed one of another.* For by his Judgments, for this, as well as other Sins, he declares, *I, even I am against thee.*

(5.) Another sad Symptom of the great Gods being against a People or a Nation, is Frustration or Disappointment in common, proper, and ordinary endeavours for the Honour, Safety, and Wealth of a Nation: Beloved, the great God Rules and upholds both Kingdoms and Common-wealths by second Causes and subordinate Means, such as Merchandizing abroad, Trading at home; and sometimes by just, necessary and defensive Wars with other Nations; but now, when an incensed God, by his over-ruling Providence frowns upon any, or all of these, as of late, it surely indicates he hath a controversie with us: was it not the accursed thing in the Camp, that occasioned that sad disappointment to *Israel* before *Ai*? as *Joshua 7. 1, 4.* And were they not compell'd to reform, according to Gods command, before they could prosper against their Enemies? and was it not the disobedience of *Jonah* to Gods Precepts, that caused a Storm to arise that impeded their Passage, until he was thrown over-board? And what may we imagine hath been the occasion of our late Disappointments by Sea and Land, but our great Provocations here and there? *For can a Bulrush grow without Mire,* as in *Job 8. 11*? or *will a Lyon roar in the Forrest, when he hath no Prey,* as in *Amos 3. 4*? Neither would God thus blast ordinary endeavours, for our Honour, Safety and Wealth, if we had not by our Sins set him against us: I must confess, tho' we have look'd for much, and it's come to little; yea, tho' our Trading is Dead in the midst of us, tho' our Merchants wax Poor, and much of their Wealth is swallow'd up in the merciless Waves, tho' we have many Widows, Fatherless and Orphans, by the late

late desolating blow from Gods immediate Hand up on the Fleet; yet he that hath done all this, might justly have swallow'd up all, and have spared none to inform us of so great a Judgment, commixt with tender, and sparing Mercy to others; by this repeated Judgment, the incensed God hath evidently fulfill'd that Commination upon us, *Ezek. 13. 13. Therefore thus saith the Lord God, I will even Rent it with a stormy Wind in my Fury; and there shall be an overflowing shower in my anger, and great Hail-stones in my Fury, to consume it.* Thus I have given you the Signs of a Black day, where in it may be said, as in the Text, *I, even I am against thee, &c.*

(3.) General, Is to Evince and Demonstrate, that of all Judgments, for the great God manifestly to declare himself against a People or a Nation, is the worst and forest; and the Reasons are these following.

1. Reason: Is so, because if God be against a People or a Nation, then all he is, in himself is against that People; as when a Sinner is brought in to Covenant with God, then all in God is tis; and for his good, even every Attribute of God, his Wisdom, Mercy, Goodness, Faithfulness, and the like; so when God sets himself against a People or a Nation, then every Attribute of God is set against that People and Nation. And therefore it must necessarily be the greatest and worst of Judgments, for God to declare Himself against a People or a Nation: Beloved, there is infinitely more in the One great Gods manifesting Himself against us, than if all the World besides him should do it; sad was the Case of *Israel*, when God pronounced by the Prophet, *Jer. 18. 11. Behold I frame evil against you, and devise a device against you. &c.* When the great *Jehovah* sets his Wisdom on Work to frame Evil, and devise Judgments, it must

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needs be sad; for not only one, but all the Attributes of God are against that People.

2. *Reason*: Of all Judgments, for the great God to manifest and declare himself against a People or a Nation, is the worst; because then all the Creatures of God are against that People: the Lord of Heaven and Earth hath all his Creatures at his beck and command; they do and must fulfil whatsoever his Pleasure is; as a great General once said, if he did but nod with his Head, or stamp with his Foot, he could make his Souldiers encounter the greatest difficulties; so if the Lord of Heaven and Earth doth but look out of Heaven, and say as *John* did, to them with proud painted *Jezabel*, 2 Kings 9. 32. *Who is on my side, who?* Then all the Creatures in Heaven and upon Earth, in the Sea also, and Winds, shall be ready to look out and obey his Commands, and fulfil his Will, *Psal.* 148. 8. *Fire and Hail, Snow and Vapour, Stormy Wind, fulfilling his Word.* Did not he cause the Stars to fight against *Sisera*? *Judg.* 5. 20. and did not he send an Angel to discomfit the Camp of the *Assyrians*, who blasphem'd against the Lord? and many more such Instances we have, wherein the great God, as well as of late upon the *Straits Fleet*, hath shew'd, that it's the worst of Judgments for God to declare himself to be against a People, because if he be against them, all his Creatures shall be against them also.

3. It is so, because if God be against a People or a Nation, his Opposition renders all other Means ineffectual for our Preservation, as the Psalmist speaks, *Psal.* 127. 1, 2. *Except the Lord build the House, they labour in vain that build it; except the Lord keep the City, the Watchmen watch in vain.* 2. *It's in vain for you to rise up early, to sit up late, to eat the bread of*

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*Sorews.* So if the Lord doth not bless our Merchandizing, our Trade and Callings, our Forces by Sea and Land, all our Care and Cost will be in vain. It was a dismal time with *Saul*, when he cry'd out to him the Witch rais'd, *1 Sam. 28. 15. I am sore distressed and the Philistines make War against me, and the Lord God hath departed from me.* So if God forsake us in this time of War, sore Distress must necessarily follow: I pray God deliver us from that woful Commination mentioued by the Prophet against Egypt, *Ila. 19. 3. I will destroy the Council of Egypt. Ila. 7. 7. Thus saith the Lord God it shall not stand, neither shall it come to pass.* As with good Advice War is to be made, and in multitude of Counsel is Safety, under God; so for God to set himself against a People, is the worst and forest of Judgments, because his Opposition renders all means for our welfare ineffectual.

4. It's the worst of Judgments, for God to set himself against a People or a Nation, because then there is no Safety, but the greatest Peril; as it is written concerning the Children of the Wicked, *Job 3. 4. They are far from Safety.* So it may truly be said of that People whom God is against, They are far from Safety; that is, they are in eminent danger, encompass'd with hazards on every side, as helpless as a naked man is against an incensed Army, that resolves to put all to the Sword and spare none; when God by Judgments declares as in the Text, *I, even I am against thee*, it may truly be said to such, as *Psal. 142. 4. Refuge fails*, and which way soever we betake our selves, there will be no Exemption from the Judgments of an incensed God. I remember what the King said to the Woman in the Famine of *Samaria*, to this effect, *2 Kings 6. 27. When she cry'd out, Help, O King help! if the Lord do not help thee, whence shall I help thee?* intimating, that it was out of his Power, and God only could supply her: so when the great God declares by his Judgments, *I, even*

*I am against thee*, then it is the Language of all created Beings, If God do not help, we cannot; it is natural and common for Persons in extream danger to seek out for help some way or other, but when God sets himself against a People, their Fingers are rapt off from Creatural helps: see what God speaks by the Prophet, Zeph. 1. 17, 18. *I will bring distress upon men, that they shall walk like Blind men, because they have sinned against the Lord, and their Blood shall be poured out as Dust, and their Flesh as Dung. V. 18. Neither their Silver, nor their Gold, shall be able to deliver them in the day of the Lords wrath, &c.* You see hence, that vain is the help of any Creature, when God is against a People; Power, Policy, Wealth, will avail nothing for Safety, when God declares by his Judgment, *I, even I, am against thee*: Therefore it is the worst of Judgments.

Thus you have the Reasons, which evince the Truth of this awful Doctrine. I now come to make some brief Application of the whole.

The Application of the Doctrine is this.

If this be so, as you hear it is, Of all Judgments, for the great God to manifest or declare himself against a People, or a Nation, is the worst and forest; then,

1. From hence, we may plainly see the evil and Mischievous Nature and Consequence of Sin, wheresoever and by whomsoever it is committed, and continued in without Repentance, and Reformation; it sets the great God and his Creatures at variance one with another: *Therefore, saith the Lord God, I, even I, am against thee;*

these, as in the Text: And wherefore? *Because ye have multiplied more than the Nations that are round about you; and ye have committed greater Abominations in my sight, than the very Heathens; you have been in your Morals more defective than they, neither have done according to the Judgments of the Nations that are round about you. You have been more false to Me the true God, than they have been to their false gods; you have excell'd them in Wickedness; Therefore, behold, I, even I am against you, &c.* So as you may plainly see, what was the cause of the great Controversie God had with them, even their great Abominations; and so if we ask, Wherefore is Wrath gone out from the Lord against these Kingdoms? why doth the Lord contend with us, by the wasting Sword, and impoverishing Judgments? it is because of the Iniquities that are in our Skirts; as *Israel's* ways and doings procured to them destroying Judgments, so have ours in *England* pull'd down desolating Calamities upon us: may it not too truly be said of us in *England*, as the Prophet speaks in *Jerusalem's* Catalogue of Sins, *Ezek. 22. 7, 8, 9, 10, 11, 12. In thee have they set light by Father and Mother, in the midst of thee have they dealt by Oppression with the Stranger, in thee have they vexed the Fatherless and the Widow, thou hast despised mine holy things, and hast profaned my Sabbaths.* And scarce one mentioned, but the like horrid Abominations are to be found in the midst of us; and when the Lord did for these things manifest himself against them, yet that which was worst of all, is this, *Ver. 30. I sought for a Man among them, that should make up the Hedge, and stand in the gap before me for the Land, that I should not destroy it; but I found none.* How? was not *Jeremiah* with them, and *Ezekiel* it's concluded was in *Babylon*, and *Jeremiah* they would not hearken unto: (but it was among them that the Lord lookt for one to stand up and reform, and amongst them there was none;) there-

therefore was Indignation poured out upon them: would to God this were not too much our present Case! Well, if of all Judgments, for the great God to manifest himself against a People or a Nation, be the worst and forest; then see what our Sins have done now in the midst of us, the Lord help us to consider before it be too late.

2. If this be so, then we have just Cause to condole the general Supineness, Stupidity and Carelessness, that Reigns amongst all sorts at this day; altho' it's most evident that God hath a controversy with us, Ah, alas! where is the Person who hath a becoming Sense of the Judgments of God in the midst of us? how few, now God is gone from the Cherub to the Threshold, do sigh, and cry, for all the Abominations done in the midst of us? Ezek. 9. 4. There's little hope of the Patients recovery, when he is insensible of his Disease and Danger; so there is little hope of better times, while there is such a general Lethargy hath seized the Spirits of most in this Land: That's our present Case, which the Prophet complains of, *Isa. 26. 11. Lord, when thy hand is lifted up, they will not see; but they shall see and be ashamed, &c.* Well, if it be as you hear, we have great Reason to lament the general Stupidity that abounds in the midst of us at this day, when God is executing his Judgments in the midst of us.

3. If it be so, that of all Judgments this is the forest, for God to declare himself against a People or a Nation, then what cause have we to stand and admire, yea and adore the Infinite Patience of God towards us! That notwithstanding he is executing Judgments in the midst of us; yet he hath not made a full End of us, nor over-

overthrown us quite for our Abominations, as he did Sodom and Gomorrah: At this day is fulfilled, and made good that Word by the Prophet, *Isa. 55. 8. My thoughts are not your thoughts, neither are your ways my ways, saith the Lord.* When Advantage is given, we are for taking it one of another; this is the way of Men too often one with another, but God doth not deal thus with us, after the manner of Men; for in the midst of Judgments he remembers Mercy: Although God by terrible things in Righteousness answers us, yet, we must own here is great Mercy commixt with Judgment; for he that hath with his immediate hand upon the Fleet swept away so many precious Souls, and overturn'd so much of our Wealth, might with the same stroke have spared none to give us a report of what God hath done against us in the sight of the Nations: Well, as it's less than deserved, so it's enough to make us fear and tremble before Him; and since he hath manifestly a controversy with us, we should admire Divine Goodness in giving warning, and adore Infinite Patience, that all was not consumed in Wrath, and that we are yet a People, and not destroyed. I come to a Word of Exhortation, for I shall hasten to conclude, not delighting to insist upon such Tragical Subjects; but the hand of God hath engaged me in it, beyond my Intention a few days past: Therefore,

*By way of Exhortation:*

Is this so, that of all Judgments, for the great God to declare himself against a People or a Nation, is the worst and sorest that can befall us, then, what shall I press upon you? I need not exhort you to Credit the Truth of this: It will be easily granted, by all that have their Senses exercised to discern Divine Truth, there-

therefore I address my self to exhort you to these following things.

1. Place: Be perswaded and conclude, that the great God hath a Controversie with these sinful Kingdoms: it's not hard to prove it, God doth by his Frowning Dispensations evidently declare it, by what he hath formerly and of late done in the midst of us, he now as in the Text loudly cries in our Ears: *I, even I am against thee.* Beloved, so long as we Fancy it is otherwise, we shall not set our selves in good earnest to the Work of Reformation, which we are obliged unto, and God calls for by his Judgments, and saith to us, as by the Prophet, *Jer. 13. last, O Jerusalem, Jerusalem, when wilt thou be made clean? when shall it once be?* When, when after all that I have done in the midst of you?

2. Be exhorted to Fear and Tremble before this great God, who now by his frowning Providences, declares, he hath a controversie with us: O that all the Inhabitants of these Nations would stand in awe of him, who hath made himself known to be a Just and Holy God, by his Judgments executed upon us! We may evidently see that our Abominations have provoked him to Wrath, and if we will not after all this be prevailed upon to make him our dread, what can we expect but that he should proceed to visit us with greater Calamities than have yet befallen us?

3. Be exhorted to Reform what in you lies, and lament before the Lord what you can't obtain from others. I earnestly intreat every Soul of you, in the Name of the Lord, to begin with his own Heart and House;



House; and cast away the detestable things, which God pleads against us for; as good House-wives are most at home, minding their own concerns; so the best and most upright-hearted Christians are most Conscientious with their own Hearts, and more concern'd to cast the beam out of their own Eyes, than to complain of the Mote in anothers; therefore let to the Work of Reformation thy self, and when you have stoned the *Achan* in your own Camp, expect to prosper, and not before; and then lay before the Lord the neglect of Reformation by others, go to the Throne of Grace, and weep over those *Sins* which are abounding in the midst of us; and that there is so little done to reform, under so great Obligations to it, by what National Mercies we yet enjoy upon Trial.

4. Be exhorted to secure your Interest in Christ, the anointed of God to save lost Sinners; above all things look to this; in times of Distress wise men endeavour to secure their best things, their Jewels, Gold, &c. Beloved in this dark and calamitous day, now God is contending by his Judgments, look to your Souls; above all things, every one get Ark in Christ, for as every Soul out of the Ark perisht in the Deluge, so every Soul that dies out of Christ must perish Eternally, as *Rom. 8. 1.* *There is no Condemnation to them that be in Christ Jesus;* (so there is nothing but Condemnation to them that dye out of him; if the avenger of Blood under the Law laid hold of the Man-slayer before he got into the City of Refuge, there's no relief for him; so if you dye out of Christ, you can't escape the Wrath of God: O then flee to Christ, cast Anchor within the Vail upon him; in this stormy Season! that if you are not deliver'd from Temporal Calamities, you may be freed from Eternal: Study Christ, his Name, Nature and Fulness; even that too much eclipsed Name of his,

*Jer. 23. 6. The Lord our Righteousness, and submit to it, that thou be not found naked of that which only can screen the Wrath of God off you, Psal. 9. 10. They that know thy Name, will put their trust in thee. O that the Tokens of Gods Wrath might in this day move all to prepare an Ark for the saving their Souls, I mean to secure their Interest in Christ: 1 Cor. 1. 30. Who of God is made to us, Wisdom, Righteousness, Sanctification, and Redemption. In him there is enough for your supply, Sinners, therefore hasten by Faith, grapple upon him, who rejects none that come to him, Job. 6. 27. therefore take him at his Word, he is faithful and can't deny himself.*

5. Lift up a Cry, and pour out your Souls to God in Prayer for these sinful and threatned Kingdoms; although Wrath is gone out from the Lord, who knows but he will yet be intreated for us, yea if we hear the Rod, and him that hath appointed it; he will remember his former Loving Kindnesses, for he delights not in the Destruction of his Creatures, but upon honourable terms to him, and easie to us if complied with, he will shew Mercy; therefore set your selves to seek the Lord, it may be he hath not said, tho' *Noah, Daniel, and Job* pray, he will not be intreated for us; he formerly hath shewed himself slow to anger, of great kindness and tender Mercy; therefore go home and plead with him, that felt Judgments may be sanctified, and remoy'd and fear'd Judgments may be prevented, and it may be God will yet dwell in our Land. Thus

I have given you my short Meditations upon what the Lord hath done upon our Fleet, by his immediate hand, apparently to all. I pray God, we may see, hear, learn, and do no more so wickedly, lest worse befall us from the Lord than yet hath happen'd.

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*FINIS.*

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*Advertisement.*

**T**He Reader is desired to amend the *Errata's* that have escaped the Press.